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No. 43, Vol. 101

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Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6: 7



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THIS WEEK'S COVER

WORSHIPING the Lord in times of prosperity merits no special commendation—the weakest do this. Only the most courageous and visionary can see beyond hardship and trial to the sympathetic designs of their Father in Heaven; and thank Him for the means by which their characters grow and their lives bear fruit. Have you ever wondered what the Lord's purposes might be in regard to your personal troubles? See page 677.



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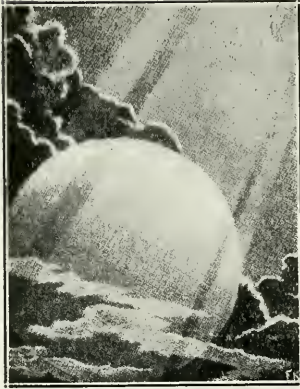
WHAT are the means by which eternal happiness is obtained? See page 674.

A series of articles treating the lives of the protestors of Christendom is begun in this issue. See page 682.

Law And Eternal Happiness

By ELDER JOHN A. WIDTSOE

Of the Council of the Twelve



THE possession of law is the greatest gift to men, for without it—without these regular recurrences in nature and the unchangeability of cause and effect—we should be in a world of chaos. But since law implies orderliness and regularity, we are given courage to do things. I dare to get up in the morning because I know that as a result certain things will occur. Thus I have hope and trust.

While all laws of the universe are alike fundamentally, they fall into two great divisions—physical laws, which are more or less outside of me, and moral laws, which determine my inmost actions.

Moral law always gives direction to human conduct and to a man's efforts in life. Through moral law, not only is trust increased, but my will is developed and my relationship to God becomes more intimate. I become more like my Father in Heaven.

Obedience to law is freedom. "And ye shall know the truth, and the truth shall make you free." (John 8: 32) Disobey law, and bondage is the punishment. There is no alternative. Man has grown to his present condition of supremacy in the world because he has been a seeker after, and an obeyer of, law. Obedience to law results in growth and development. Disobedience to law destroys a man. This fundamental thought belongs to the Gospel and to science.

Back of law lies a distinctly Mormon doctrine known as eternalism. Laws are everlasting. Two and two were four in the eternities before the foundations of the earth were laid. That it is wrong to steal is everlastingly true. Practically all physical laws may be given an eternal meaning. It is unthinkable that they are just transients in the world of knowledge and existence. Therefore, the laws of nature must be unchanging. That which is true upon this earth must, under like conditions, be true in the heavens above. Naturally when conditions change, as when we pass from a material earth into a celestial world, new laws may appear. Many of the laws that we know upon this earth may be merely secondary—attachments to, or partial expressions of, the larger laws which we do not as yet understand.

The spiritual universe is eternal. Under the Gospel of Jesus Christ we cannot conceive of a universe transient in any of its

paths. We cannot conceive of an individual possessed with the power of thought, speech, and conduct, as being a transient element of the universe. Man, that which makes up his individuality and personality, is eternal and everlasting. While we cannot understand the beginning of things—that is not given to us—the Prophet Joseph Smith, under the inspiration and power of revelation, said that “man was also in the beginning with God.”

We accept the doctrine of the pre-existence. Man, or the spiritual counterpart of a man, must have walked in some place before he came here. This knowledge gives man a new dignity. He walks no longer as an invader of the universe, but rather as a part of it. The things of the universe are his by right of his eternal existence.

Death, then, is not an event of extinction. If man is indestructible, at the most, death can be called a change, a step from one condition to another or from one room into a better room; but there can be no talk about death as an end. That is the Latter-day Saints' view of life—endless from the beginning, endless to the end. Life on this earth is a mere episode in our eternal journey.

Likewise, man is eternally active. The Lord told Moses, as revealed by the Prophet Joseph Smith, that “this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1: 39) Eternal existence is one thing, eternal life is something else and more. Mere existence would hardly be a worthwhile thing to any one of us. To be perched upon a limb as a bird, enjoying the beauties of nature throughout eternity, would be a wholly dismal and useless prospect. Eternal life means activity, conquest of the forces about us, increasing knowledge, more development, added conquests day after day—that is life, a life of growth which we can understand, and one which satisfies us. God is forever engaged in keeping men active progressing upward. That is the meaning of the statement He made to Moses.

Such activity implies change. If we are to be active continually, we cannot be doing the same thing over and over again. There must be change. Progress implies it. We cannot be today as we were yesterday; we cannot be tomorrow as we are today. No man is progressing who stands still. No matter how good his works are today, they must be better tomorrow—otherwise there is no growth. That also is a part of the Gospel.

If this all be true, what shall be the direction of our eternal activity? We must have an objective. Latter-day Saints understand that activity which forever adds knowledge to knowledge and good works to good works, leads to happiness. It is not easy to visualize upward and downward in an eternal sense, but whatever moves toward happiness is upward, whatever leads to sorrow is downward.

The rate and direction of my activity depends entirely upon myself. It is as a free individual that I came into the picture in this eternal story. What means have I to help me in my movement up or down? What tools are at my disposal? First,

I have truth. Without the possession of truth I cannot move toward happiness; and without the negative of truth I shall not fall into unhappiness.

Truth has been defined as "knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93: 24) Truth and knowledge are related much as the palm and the back of the hand. In some such way truth, perhaps abstract, and knowledge, perhaps more concrete, together make up the first tool that we need in our progressive path in eternity. Truth is essentially knowledge.

The second tool is derived from truth, and is its companion. We call it intelligence. Truth is not sufficient. It must be used. Again man comes into the picture. Truth's full meaning dawns only the moment it is used to achieve salvation. It is said that "The glory of God is intelligence." (D. & C. 93: 36) The glory of God is not merely the possession of truth in the abstract sense, but the use of that truth—and in the case of Divinity, the highest use. Intelligence therefore is closely related to wisdom. It would not strain the meaning if we paraphrased the saying to read: "The glory of God is wisdom."

The third tool that man, an eternal being, has in his approach to happiness is a plan—we call it the plan of salvation—so conceived and laid out as to be to life much as the mariner's chart is to the sailor. This chart enables man to find his way over the great ocean of eternity to the harbour we call happiness.

The plan of progression, which is the plan of salvation, must have been prepared by someone of higher intelligence than the man who is to travel by it. Essentially the plan is one of increase. When knowledge is added to knowledge, intelligence to intelligence, and right conduct to right conduct, we are obeying the fundamental spirit of the plan of salvation, and automatically we are then taken toward the port that we want—happiness.

The fourth tool used by man on his eternal journey is the will to progress. There can be no progress unless a man desires it. Many have fallen by the wayside because they have not understood that principle. There is no hop, skip, and jump formula for securing happiness. Desire, plus effort, plus the will to action, and the goal is attained.

Truth, intelligence, a plan of salvation, and the will to progress—these are the tools by which man reaches the goal of happiness. Progress or salvation is earned. The man who wins salvation changes himself and all about him. Every person he contacts is affected by his own progressive nature. The universe is held together as one great unit. Whatever I do affects all men.

Remember this: Effort is the resultant of the tools for progress—knowledge, intelligence, a plan and a will for progress. There is no place for the idler in the plan for the progressive life of man. Idleness moves one way; effort the opposite way.

The Gardener And The Currant Bush

By PRESIDENT HUGH B. BROWN



IN the early dawn, a young gardener was pruning his trees and shrubs. He had one choice currant bush which, though growing fast, had gone too much to wood. He feared therefore that it would produce little, if any, fruit.

Accordingly, he trimmed and pruned the bush and cut it back. In fact when he had finished, there was little left but stumps and roots.

Tenderly he considered what was left. It looked so sad and deeply hurt. On every stump there was a tear where the pruning knife had cut away the growth of early spring. The poor bush seemed, tearfully, to speak to him, and he thought he heard it say:

"Oh, how could you be so cruel to me; you who claim to be my friend, who planted me and cared for me when I was young, and nurtured and encouraged me to grow? Could you not see that I was rapidly responding to your care? I was nearly half as large as the trees across the fence, and might soon have become like one of them. But now you've cut my branches back; the green, attractive leaves are gone, and I am in disgrace among my fellows."

The young gardener looked at the weeping bush and heard its plea with sympathetic understanding. His voice was full of kindness as he said, "Do not cry; what I have

done to you was necessary that you might be a prize currant bush in my garden. You were not intended to give shade or shelter by your branches. My purpose when I planted you was that you should bear fruit. When I want currants, a tree, regardless of its size, cannot supply the need.

"No, my little currant bush, if I had allowed you to continue to grow as you had started, all your strength would have gone to wood; your roots would not have gained a firm hold, and the purpose for which I brought you into my garden would have been defeated. Your place would have been taken by another, for you would have been barren. You must not weep, all this will be for your good; and some day, when you see more clearly, when you are richly laden with luscious fruit, you will thank me and say, 'Surely, he was a wise and loving gardener. He knew the purpose of my being, and I thank him now for what I then thought was cruelty.'"

Ten years later, this young gardener was in a foreign land,

and he himself was growing. He was proud of his position and ambitious for the future. His companions were famous and honoured men. To be with them gave him "hope and expectation and desire."

One day an unexpected vacancy entitled him to promotion. The goal to which he had aspired was now almost within his grasp, and he was proud of the rapid growth which he was making.

But for some reason unknown to him, another was appointed in his stead, and he was asked to take another post relatively unimportant and which under the circumstances caused his friends to feel that he had failed.

The young man staggered to his tent and knelt beside his cot and wept. He knew now that he could never hope to have what he had thought so desirable. He cried to God and said, "Oh, how could you be so cruel to me? You who claim to be my friend. You who brought me here and nurtured and encouraged me to grow. Could you not see that I was almost equal to the other men whom I have so long admired? But now I have been cut down. I am in disgrace among my fellows. Oh, how could you do this to me?"

He was humiliated and chagrined and a drop of bitterness was in his heart, when he seemed to hear the echo of his words. Where had he heard those words before? They seemed familiar. Memory whispered:

"I'm the gardener here."

He caught his breath. Ah, that was it—the currant bush. But why should that long-forgotten incident come to him in the midst of his hour of tragedy? And memory answered with words which he himself had spoken:

"Do not cry . . . what I have done to you was necessary . . . you were not intended for . . . my purpose was that you . . . if I had allowed you to continue . . . your roots . . . the purpose for which I brought you would have been defeated. You must not weep; some day . . . richly laden with experience . . . you will say . . . he was a wise gardener. He knew the purpose . . . I thank him now for what I thought was cruel."

His own words were the medium by which his prayer was answered. There was no bitterness in his heart as he humbly spoke again to God and said. "I know you now. *You* are the gardener, and *I* the currant bush. Help me, dear God, to endure the pruning, and to grow as you would have me grow; to take my allotted place in life and ever more to say 'Thy will not mine be done.'"

Another lapse of time in our story. Twenty years have passed. The gardener sits by his fireside with wife and children and grandchildren. He tells them the story of the currant bush; and as he kneels in prayer with them, he reverently says to God, "Help us all to understand the purpose of our being, and be ever willing to submit to Thy will and not insist upon our own. We remember that in another garden

Continued on page 686

POETRY

THE GREATER THING

No matter how humble the place I may hold,
Or lowly the trails I have trod,
There's a child who bases his faith on me
There's a dog who thinks I am God.

Oh Lord, keep me worthy, Oh Lord, keep me clean,
And fearless and unbeguiled—
Lest I lose caste in the sight of a dog
And the wide clear eyes of a child.

Lest there shall come in the years to be,
The blight of a withering grief.
And, a little dog mourn for a fallen God.
And a child for a lost belief.



A host of troubles passed him by,
While he with courage waited.
He said to them, "Where do you go
With all these worries freighted?"
They said, "We go to those who fear,
Who face their days dejected;
We seek the men who've lost their faith;
We go where we're expected."

At noon the wise man walked abroad.
Proud with the learning of great fools.
He laughed and said: "There is no God—
'Tis force creates, 'tis reason rules."

Meek with the wisdom of great faith.
At night he knelt, while angels smiled—
And wept and cried with anguished breath
"Jehovah, God, save Thou my child."

—Authors unknown to STAR

THURSDAY, OCTOBER 26, 1939

EDITORIAL

The Reward Of Doing

TH**ERE** is a law irrevocably decreed in heaven, upon which all blessings are predicated; and no man will get the blessing without fulfilling the law. I wish to impress upon the Latter-day Saints that we get in this life what we work for, and I want to urge every Latter-day Saint to be a worker.

Men should have a pride in doing their full share, and should never want payment for that which they have not earned. Men should be rewarded for doing the best they can. There is a practice in some quarters of the working world today, of telling a man how much he may do regardless of his ability to do more—and penalizing and criticizing the man who is able and willing to do more than his indolent or incompetent neighbours. If one man has the ability and the power to do three or four times as much work and is willing to do it, he should get the pay for it. This idea of saying, "Don't you do more than you are told or you will lose your job and your standing," is fundamentally wrong.

No man should want any blessing in this life unless he earns it. No man should want somebody else to carry his burdens. No man who has a testimony of the divinity of the work in which you and I are engaged should want somebody else to pay the tithing. He should want to pay the tithing himself; he should want to feel that he has done his part. Then that satisfaction that comes to every human being by doing what is right will come to him.

Be At Peace With Your Conscience

I **WOULD** sooner have the approval of my own conscience and know that I had done my duty, than to have the praise of all the world and not have the approval of my own conscience. A man's own conscience, when he is living as he should live, is the finest monitor and the best judge in all the world. Men can accuse you of wrongdoing, and it has no effect at all if you know they lie and you have done that which is right.

No amount of lying hurts a man if he has done what is right. No amount of criticism bothers branch or district presidents as to the expenditure of tithing or the managing of Church affairs if they know that with all the power and all the ability and all the strength they possess, they are doing the best they know how; doing that which they think and know is right. Criticism does not have any effect upon a man who is doing

his duty. A man who does his duty has the approval of his own conscience and that is the finest pay in all the world.

The Lord has told us that it is necessary for us to keep His commandments, and that the day will come when He will recompense unto every man according to his work. That is one of the very first things in the Doctrine and Covenants, in the first section of which it says (verse 10):

“Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.”

Now if you take advantage of your fellow man, remember, you will pay for it when the day of the Lord comes.

“Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

“What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

“For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.”

I want to say to the Latter-day Saints that I am convinced beyond the shadow of a doubt, that no man or woman can fulfil any law of God but that he is bound to receive the blessing attached to that law. The Lord never forgets. The Lord never fails to bestow the blessing upon those who have fulfilled the law.

Give The Lord Full Measure

WE are told in this same Doctrine and Covenants that we should be anxiously engaged in labouring and bringing to pass many good works of our own free will and accord, for the power is in us wherein we are agents unto ourselves, and that we should not wait to be commanded in all things, and he that is compelled in all things is a slothful and not a wise servant. We should have the ambition, we should have the desire, we should make up our minds that, so far as the Lord Almighty has given us talent, we will do our full share in the battle of life. It should be a matter of pride that no man shall do more than you will do, in proportion to your ability, in forwarding the work of God here upon the earth. That has been my ambition all my life—to do my full share.

I promise you, as a servant of the Living God, that every man and woman who obeys the commandments of God shall prosper; that every promise made of God shall be fulfilled upon their heads, and that they will grow and increase in wisdom, light, knowledge, intelligence, and above all, in the testimony of the Lord Jesus Christ. May God help each and every one of us who has a knowledge of the Gospel, to live it, that our lives may preach its truth.—HEBER J. GRANT

Protestors Of Christendom

By JAMES L. BARKER

FROM THE IMPROVEMENT ERA

I. CLEMENT OF ROME

BEGINNING with this issue, the STAR is pleased to reprint a series of biographical articles by Professor James L. Barker, a scholar in this field, dealing with the writings and teachings of the great men in the history of Christendom—those who protested and were protested against—who, through the centuries following the death of Christ and His Apostles, have opposed those changes of doctrine, ritual, spirit, and authority which brought about the Great Apostasy necessitating the restoration of the Gospel in this the Dispensation of the Fulness of Times.

THE material available for the reconstruction of the early period of the Christian Church is meagre. Even the writings that have come down to the present are not numerous and often of disputed authenticity.

The difference in value between the books of the New Testament and the writings of the Apostolic Fathers is very striking. It is difficult to understand how so great a change could have occurred in so short a time. Lebreton tells us that "until the death of the Apostles the deposit of revelation

was progressively enriched, as Saint Paul writes, 'the mystery of Christ has not been made known in other ages to the sons of men so clearly as it has now been revealed to the holy apostles and prophets (Ephes. 3: 4-5)'; after the death of the Apostles, no new enrichment will be made." Is the explanation given by Hankey correct? "A lot of second-rate philosophers who had hitherto confined their attention to the Greek philosophies and Oriental religions, started to explain Christianity. They were generally not very good Christians, and just looked upon the faith as an intellectual problem. . . . If the Christians had been wise, they would have stuck to their guns and said, 'We can't know all about God. We can only know what God has chosen to tell us.'"

Though the writings of the Apostolic Fathers are sterile as far as any "new enrichment" of revelation is concerned, they are not without value. They do not contain an exposition of the doctrines and organization of the church; for instance, they do not give the exact constitution of the church, nor the formulas used in the ordinations of its officers, nor the precise functions of the officers of whom mention is made, nor the formula used in the baptismal service, nor the words used in the sacramental prayers. In fact, from the records that have been preserved, very little may be known definitely and with precision. It is quite impossible to say from the records extant just what were the original teachings and organizations of the church—"the deposit of faith," entrusted to the early church. And yet, though what is left is only fragmentary, much as a naturalist reconstructs a skeleton from a few disconnected

bones, one may fit the facts contained in the writings of the Apostolic Fathers into the framework of the Church as revealed to Joseph Smith.

It would be interesting to know the life of Clement, the first of the Apostolic Fathers, the author, as it is supposed, of Clement's First Letter to the Corinthians; but that is impossible. The opinion of scholars is, however, quite unanimous that this letter was not written later than 100 A.D., and consequently the writer was in a position to know early traditions and usage.

Clement's First Letter to the Corinthians is frequently quoted as the first example of the church at Rome exercising authority over other churches. It is, however, only one letter among many written by the various churches to each other, conveying news and, at times, admonishing and encouraging one another. The primacy or the leadership of the church at Rome is nowhere affirmed in the body of the letter.

A difference in attitude and purpose parallels the difference in value between the Epistles and the Book of Revelation of the New Testament, and the writings of the Apostolic Fathers. Clement, if he is the author of Clement's First Letter to the Corinthians, wrote in the name of the church of Rome and for the church of Rome. John the Revelator wrote in his own name and as commanded by the Lord. The church at Rome, using Clement as the scribe, wrote to the church at Corinth according to the custom of the time.

What then may be learned as to the practice and teaching of the primitive church from this early source?

Certain passages of the Letter of Clement are striking: in chapter 16, v. 2, the writer of the letter observes that Jesus did not come "with the pomp of pride or of arrogance, for all his power, but was humble-minded;" and further, "You see, Beloved, what is the example which is given to us; for if the Lord was humble-minded, what shall we do, who through him have come under the yoke of his grace?" In chapter 30, v. 8 we read, "Forwardness and arrogance and boldness belong to those that are accursed by God, gentleness and humility and meekness are with those who are blessed by God."

To the Apostles is assigned a rank apart: "Let us set before our eyes the good Apostles." (5: 3)



Thorvaldsen's Christ
at Copenhagen

The authority of the Priesthood is traced to God: "The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God. The Christ is therefore from God and the Apostles from the Christ." (92: 1, 2)

The gift of the Holy Ghost is enjoyed by the members of the church: "Thus a profound and rich peace was given to all, who had an insatiable desire to do good, and the Holy Spirit was poured out in abundance on you all." (2: 2)

The Apostles were authorized to appoint and ordain bishops and deacons; in choosing them they did not rely on their unsupported judgment, but sought the confirmation of the Spirit of the Lord; "they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers."

Though they called men to the Priesthood after "testing them by the Spirit," they nevertheless recognized the principle of common consent: because "those who were appointed by them" were appointed "with the consent of the whole (local) church." The Priesthood then was founded on divine authority given to the Apostles, and this authority was exercised under the inspiration of the Holy Spirit, but the consent of the whole church was required.

The appointment of "their first converts." implies that faith, character, and willingness to serve were the qualifications for the Priesthood, and that no special training was required.

Evidently elders presided over the church at Corinth and, if there was a bishop there, he is not mentioned. What were the duties and authority of an elder? How did elders differ from bishops? The letter does not say and scholars give contradictory answers.

These questions and others, unanswered by history, are answered in the revelations given to Joseph Smith, restoring the Priesthood and the organization of the Church.

The "assurance of the Holy Ghost" had ceased to be given long before the time of Joseph Smith; the "testing" by the "Spirit" of those named to the ministry was no longer done; faith, character, and willingness to serve had yielded first place to special training; the right of common consent and the right to reject unworthy servants of the Lord by those they served had also long since been abolished; these had to be restored, and the Lord did restore them in the Church of Jesus Christ of Latter-day Saints.

Clement of Rome is little more than a name and little is known of the contemporary church at Rome in whose name he wrote, but what a loss in succeeding centuries the reading of Clement's First Letter to the Corinthians reveals, and what need for a restoration.



"It is wrong to say Christianity has been tried and failed. Christianity has been found difficult and has not been tried."—G. K. Chesterton



Our Light

FROM THE IMPROVEMENT ERA

By MARBA C. JOSEPHSON

ALL of us are like flakes of glass through which the light passes. No one of us can have all light and therefore be perfect. And yet each of us has some of all the colours which combined will make up light. As each of us passes along the highway of life, we reflect these colours on those whom we meet. As the light of truth passes through us, the reflection should break into the many colours of living, even as the light which passes through a prism breaks into the many colours of the rainbow. Early in our lives, as we watched the light pass through a faceted bit of glass scatter its countless hues, we had borne into our consciousness the fact that light is light only because it is composed of all colours.

Light, truth, and true religion are synonymous. Even as light is composed of different colours, so truth and religion have all colours in them. Truth and religion have a perfect blending of the colours in such a way that light results. With us who have the true religion, we have the possibility of this proper mixing of the colours so that as the light passes through us and casts its reflection on those with whom we live and whom we meet, they feel that our colours are genuine and are mixed in proportions to give them the feeling that truth abides with us. There must be the true blue of our philosophy, the fadeless red of courage, the constant green of growth and life, the exhilarating yellow of faith, the purple of meditation and thought, the brown of self-analysis, the pink of humour and wholesome enjoyment. Only one colour will be noticeable by its absence—black. Black, the colour of despair, and which results only when there is no light, can and should have no place in our colours which ultimately gather themselves to make light.

When our colours are reflected in their true proportions on our associates, they gain the feeling of light and truth. They come to believe that since our Gospel has all these colours which go to make the texture of true living, then it must be truth. As they see these colours blended into the white light of truth in our lives, they accept the philosophy which makes us live happily, helpfully, and wholesomely.

THE GARDENER AND THE CURRANT BUSH

Continued from page 678

called Gethsemane the choicest of all Thy sons was glorified by submission to Thy will."

As they arose from prayer, this family group, they joined in singing a familiar hymn which now had for them new meaning.

"It may not be on the mountain height,
Or over the stormy sea,
It may not be at the battle's front
My Lord will have need of me. . . .

So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what You want me to be."



"If a clock proves the existence of a clock maker and the world does not prove the existence of a Supreme Architect, then I consent to be called a fool."—Voltaire



GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

October 23rd, 1927:—The Arizona Temple, at Mesa, Arizona, was dedicated in order that the large Church population in this locality might have an opportunity to do temple work.

October 24th, 1841:—Elder Orson Hyde, on the Mount of Olives, dedicated Palestine for the gathering of the Jews. On top of the Mount he erected a pile of stones in compliance with the ancient custom.

October 24th, 1881:—George D. Watt, first person baptized into the restored Church, died at his home in Kaysville, Utah.

October 25th, 1838:—David D. Patten, one of the first apostles of the Church, was killed in a battle with a mob at Crooked River, Missouri.

October 27th, 1814:—At Trenton, New York, Daniel H. Wells was born. In 1857 he became a member of the First Presidency of the Church and served in that position until 1877.

News of the Church in the World

THE ONE hundredth and tenth semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened Friday, October 6th, in the Salt Lake City Tabernacle. Meetings, which were conducted by President Heber J. Grant, were attended by saints from every field of the Church.

ELDER JOHN A. Widtsoe of the Council of the Twelve is reported to have recently spoken from Salt Lake City, Utah, on behalf of the Church, over a nation-wide radio hookup sponsored by the Columbia Broadcasting System. Special music for the service was provided by the Salt Lake Tabernacle Choir.



Of Current Interest

THE LONDON County Council slum clearance estate nearing completion will house 11,000 people in 2,000 flats of from one to five rooms each. Typical "luxury" flat has 4 rooms, kitchen and tiled bathroom; costs from 15 to 18 shillings inclusive of rates and water.

A LEADING London tourist agency offered a world tour by air, taking 30 days, at a cost of £475. Leaving Southampton by North Atlantic Airways and arriving the next afternoon in New York. Next day to Chicago and the day after that to Salt Lake City. Then to Los Angeles, Pasadena, and San Francisco; eight days with time out for sight-seeing. Then by trans-Pacific to Hawaii and Manila. The 15th day sees the traveller in Hong Kong. Imperial Airways carries him to Bangkok, Calcutta, Basra, Alexandria, Marseilles, and Southampton in the "early afternoon of the 30th day."

IN MEDIEVAL England "sterling" was the term used to designate a silver penny, and it is now officially fixed to mean a proportion of 925 parts silver to 75 parts copper, the standard of fineness of legal British coinage.

THE BULGARIAN Cabinet has designated Wednesdays and Fridays as "meatless days." On these two days, no meat will be sold nor consumed.

A NEW way to make concrete walls so smooth no plaster is needed to cover them was announced recently. It is done by the use of a lacquer, with a nitrocellulose content, which forms a thick film over the insides of the wooden forms in which concrete is poured. The pores of the wood are filled so smoothly that there is no need for facing the walls with plaster or paint, effecting consequent major savings.

INDIA has been using molasses for binding road surfaces, and reports the experiment to be successful. The molasses is treated with acids making an insoluble substance which later becomes solid.

SIR JAMES Jeans, Professor Harold Jeffreys and Professor F. A. Peneth, eminent British scientists, have been invited to debate the age of the earth at a conference to be held at the Vatican in Rome next December.

A NATIONAL campaign to combat alcoholism has been commenced by President Aguirre and the Popular Front Government of Chile. Officials are to sponsor publicity and all anti-alcohol agencies are to be coordinated—confederated workers, churches, public health authorities, educators and social welfare societies. A half billion pesos are to be spent also in the construction of workers' houses and promotion of a national sports association.

ARTHRITIS sufferers, according to a report by Dr. Otto Steinbrocker of New York City, may be freed from pain and return to normal lives by injections of procaine, a local pain-relieving agent similar to cocaine. It is injected either into nerves alongside the spine, or into the painful areas. Deformities can be prevented and normal use of limbs regained by early treatment.

AEROPLANES in the future will carry two important aids to safety in flying which have been recently introduced. One is an automatic direction finder, which makes possible rapid determination of the plane's position while flying blind, and the other is a practical "absolute" altimeter which gives the height over the ground underneath instead of above sea-level.



From the Mission Field

DOINGS IN THE DISTRICTS

Liverpool

Bristol

Conducted by Sister Ellen M. Cavanagh, and presided over by President William H. Fitchett, the Gainsborough Branch Harvest Festival was held on Sunday, October 8th. Songs and recitations by the Sunday School children and a solo by Sister Marjorie Fitchett were given. Speakers on the harvest theme were: Brothers William H. Fitchett and Ernest Jackson, and Sisters Ellen M. Cavanagh and Marjorie Fitchett. A sale of the festival contributions was held on Monday, October 9th, the proceeds going to the branch Relief Society.

Gainsborough Branch announces temporary changes in times of meetings as follows: Sunday school, 2 p.m., sacrament meeting, 3.30 p.m.



Leeds

The Leeds Branch held their Harvest Festival Sunday, October 8th. Brother Samuel Mitchell conducted the meeting in which speeches were given by President Herbert Walker and Sister Nancy Tenney, and a solo rendered by Sister Nellie Butterfield.



CHANGE OF ADDRESS

MOUNT—Brother Ira Mount, of the British Mission genealogical department requests that correspondence be sent to his new address—4 Kingshill Crescent, St. Albans.

An Harvest Thanksgiving service was held in the Accrington Branch Sunday, October 8th. Addresses were given in the evening session by Brothers Astin, James Dawson, and President Eddie Preston. Contributions were made to the branch fund.



Manchester

The Oldham Branch Harvest Festival was held in the Latter-day Saint Chapel Sunday, October 8th, under the direction of Branch President John Massey and Relief Society President Elizabeth Pearce. The speakers in the meeting, the theme of which was "The Harvest of Life," were Brother Percy Bowyer, Sister Elizabeth Pearce, and Mr. Shaw.

Sacrament services will be held in the Oldham Branch at 3 p.m. until further notice.



Norwich

The Lowestoft Branch announces that in the future Sunday School will be held at 11 a.m. and sacrament meeting at 3 p.m. On Thursdays, at 3 p.m., the Relief Society will meet.

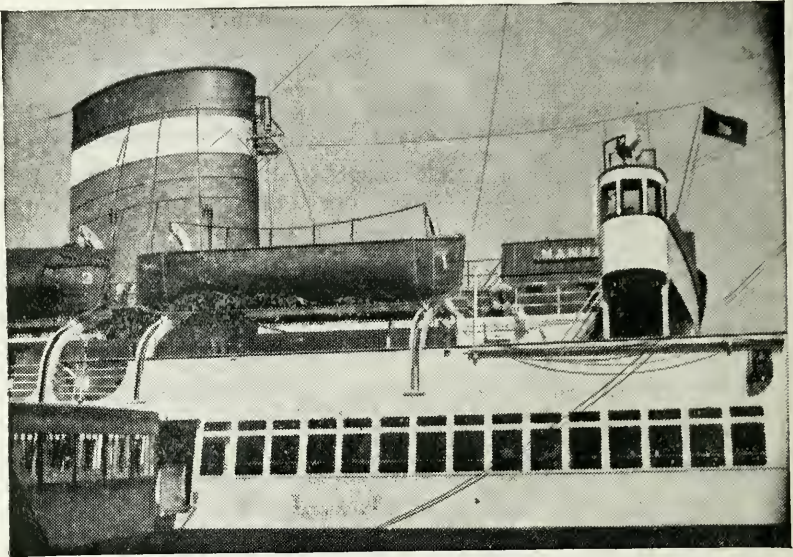
REES—Sister Edith D. Rees, Mission Bee Keeper, announces that in the future her correspondence should be directed to Hadzor Cottage, Hadzor, Droitwich.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsbay:**
Thrift Hall,
Pasture Street.
- Guiseborough:**
L. D. S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
J. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station

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